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The Teachings of
Sri Swami Satchidananda

March/April 1987
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Integral Yoga®

UPCOMING EVENTS WITH SRI GURUDEV

April

- | | | |
|-------|-----------------------------|--|
| 4 | Charlottesville
VIRGINIA | "Let's Build Yogaville" Benefit Luncheon |
| 18 | Los Angeles
CALIFORNIA | Public Talk |
| 19 | Los Angeles
CALIFORNIA | Easter Program and
"Let's Build Yogaville" Benefit Dinner |
| 23-25 | Kalani Ho Nua
HAWAII | Integral Yoga Retreat |
| 26 | Hilo
HAWAII | Public Talk |
| 27-28 | Maui
HAWAII | Public Talk |
| 30 | Honolulu
HAWAII | Public Talk |

May

- | | | |
|----|-----------------------------|--|
| 2 | San Francisco
CALIFORNIA | Public Talk |
| 9 | Charlottesville
VIRGINIA | Seminar with Mitra Lerner and
Doctors Dean Ornish and Sandra
McLanahan |
| 14 | New York
NEW YORK | "The Swami and the Rabbi"
Annual program with Rabbi
Joseph Gelberman |
| 15 | New York
NEW YORK | Public Talk |
| 17 | Hartford
CONNECTICUT | Public Talk |

August

- | | |
|-------------------|------------------------|
| London
ENGLAND | World Congress of Yoga |
| FRANCE | Integral Yoga Seminar |

Please check with your local Integral Yoga Institute or Integral Yoga Teaching Center or with Satchidananda Ashram for further information about the programs and schedule changes.

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Letters



INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teachings Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga Centers.

The LOTUS (Light Of Truth Universal Shrine) — a shrine dedicated to the Light of all faiths and to world peace — is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

My baby daughter has brought me enormous teaching. If I am holding her start arguing with my husband, she When I get over-excited and boisterous she cries. When I get angry or anxious she cries. How can I subject such a helpless baby to my garbage? I have to meditate and pray and constantly watch myself so that the baby has the best environment I can give her. And — blessed heart — she sleeps late so I can meditate in the morning!

And, Gurudev, the funniest thing happens when she is her most upset, I do [mantra repetition], and she becomes quiet. She was like this even when she was six days old!

So I'm trying to serve to the best of my ability. It's not as perfect a service as you would like, but I am trying.

M.
California

Although our moments with you have been limited, we treasure your words as precious jewels. Here at the IYI we are so of how grateful we are that you take time at the New York and New Jersey Ashrams to spend with us. Those are golden moments for all of us. I personally thank you for that any advice that you would ever give us I stand behind 100%, without doubt or resistance. I beg you to stop giving us any advice that you would like for our growth.

Thank you for everything you have done for me and my family for the past twenty years.

Margabandhu
IYI
Elmwood Park,

I want to write to thank you with all

Sri Gurudev

in my heart for all the joy, peace, inspiration you have given me. I did you speak last night in San Francisco and then brought my daughter stage to meet you. She has seen your pictures everywhere in our home since she was born four years ago, and always asks, "When can I see Swamiji?" So we were both delighted when you took her in your arms, kissed her, and asked what her name is.

I have been a disciple for over six years and have heard you speak many times for over ten years, and each time I see you or hear you I am overwhelmed with tears of love and joy and gratitude. Your teachings of Yoga have become the driving force in my life, and I thank you again and again.

May we all who share the Light of your teachings go forth into the world to share love and service with our brothers and sisters so that one day, perhaps, with God's will we will have a planet free from war, greed, and selfishness.

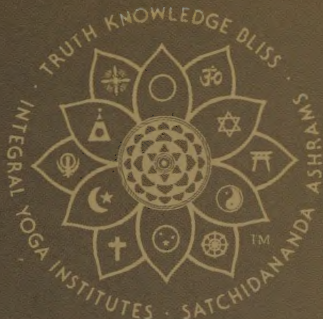
J.A.

Aptos, CA

In my endeavors to be at Yogaville, to live my life there and to raise my family there, [even though that isn't possible at this time] God is saying to me to look inward. I have the teachings and they are in my heart. I doesn't matter where your teachings are always the same. What does matter is that I apply the teachings to my life. To live, to think, to know pure Light, to know that we are one and to know that there is nothing

D.P.

Charlottesville, VA



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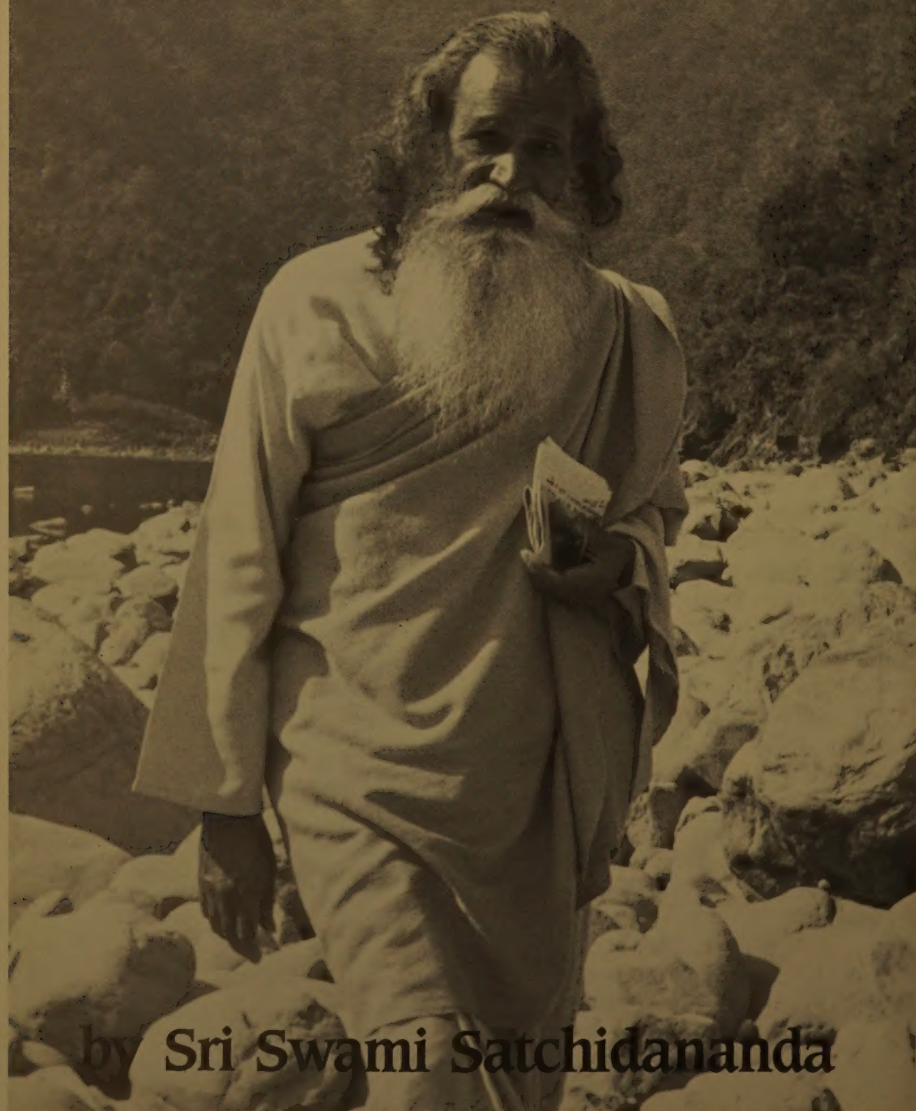
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SRI SWAMI SATCHIDANANDA (called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residence is in Buckingham, Virginia. In response to invitations from around the globe, he travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.

A Great Goal Has a Great Price



by Sri Swami Satchidananda

A true, sincere seeker is really interested in *experiencing* the spiritual greatness — not simply tasting a little here and there. A sincere seeker will say, "I want only the Spirit. I want God, nothing but God. *Nothing* but God."

One of the Vedantic works asks, "Who is the real seeker?" Then it gives the answer: The sincere seeker is like someone who has fire burning all over the body — the clothing, the hair, everything caught fire — and he is running to find water so he can jump in and put out the fire. The scriptures say that is the qualification of a true seeker. He or she wants to put out the fire because everything burns in life when you don't have God. So this seeker wants to get that fire put out.

Sometimes it is also described as a real thirst — nothing will make you happy until you totally quench that thirst.

So a person who wants to lead a completely spiritual life, should question himself or herself. "Am I really that thirsty. Do I want only that realization and nothing else?" A sincere seeker will be that thirsty for God.

In his book *Bliss Divine* Master Sivanandaji paraphrased the Mandukya Upanishad and said, "It takes a hero to develop that kind of intense thirst for the Divine. And there are only very few real heroes."

Nowadays people have intense thirst for worldly things. "I want a ten percent increase in my salary!" "I want fancier food!" There are so many wants. "I want this!" "I want that!" "I want *that*!" But how many people insist, "I want God! *Nothing* but God!"?

But, you might wonder, what about all the nice worldly things? "Should I really just leave them? If I get God, can I get other things?" Again, the scriptures say, don't worry; if you get God, everything else will be added unto you. Get **THAT** first; all the rest will automatically be added. In fact, all those things will run after you. Normally, all the things that you are running after will run ahead of you, and you keep running and running

and running. But there will be a time when they will start running after you instead. When? When you have gotten that One which is the most important thing — God. "Seek ye first the Kingdom of God." "Know That by knowing which you will know everything else."

Master Sivanandaji titled one of his books *How to Become Rich*. Yes, everybody bought that book! What a wonderful title. When they opened the book, the message was: "Don't run after any riches. The richest person is the one who will say, 'I don't want anything.' If you want something, you are still poor."

The Beggar King

Once a great king went into the forest to hunt. After some time he noticed a *sadhu* [a holy person or wandering mendicant] jumping and dancing and singing. The *sadhu* was wearing only a loincloth; nearby was his simple thatched hut. He was so happy.

"Sir," the king asked, "what makes you so happy?"

"Well, I have God. I have contentment. I don't want anything so I'm happy."

"Oh," sighed the king, "I would love to see your happy face more. Would you come with me to the palace? I want to offer you something."

The *sadhu* said, "What would you want to offer me? I don't need anything."

"You may not need anything, but I would like to offer you something. Will you please come and accept?"

"All right. If that's going to make you happy, I'll come with you. Do you have everything you need?"

"Oh, I am a big king; I have everything."

"Is that so? Fine." So he followed the king.

When they entered the palace, the king wanted to show the holy man that he was also a great devotee — not just an ordinary king — so he brought the *sadhu* to his beautiful, well-decorated shrine room.

After they entered, the king said, "This is the time for my noon prayer. Please be

seated. I'll finish my prayer and then show you the rest of the palace."

"Okay. Fine."

The king made him sit in a comfortable place where the *sadhu* could see him performing *puja* [a worship service] at the altar.

People often worship as a show for others, secretly wishing others will say, "Look how often she prays." "Look how straight he sits in meditation." "Oh, look at that wonderful *puja*!" They repeat all the *slokas* or prayers or chants just right. But God isn't concerned with that. God doesn't care what language you pray in or what words you use. He wants to see how pure your heart is, how sincere you are.

So this king wanted to show what a wonderful *puja* he could do. It took almost three hours—with a lot of flowers, fruit, incense, waving of lights. After the *puja*, it's customary to appeal to God for anything you need in life. So when the king finished the worship he prayed, "Oh Lord, You have given me everything. By Your Grace I have plenty. There is only one thing that is bothering me. That king in the little country next door—I feel threatened by his presence. If only I could take over that country and absorb it into my territory, everything would be fine. Please, Lord, grant me that boon." He finished his plea and prostrated on the floor before the altar.

When the king got up he saw the *sadhu* walking out. The king ran after him. "Swami, Swami! You are going away. I haven't even offered you anything. I'm sorry. I probably made you wait too long while I did the *puja*, but that's the way I do it every day."

"No, no, no. There is nothing wrong with your *puja*. The problem is, I don't like to receive anything from beggars."

"What do you mean? Are you saying that I am a beggar?"

"Yes. What else were you doing there in the shrine room? You said that you had everything, but you were begging for another country to be added to yours. That means you feel that something is lacking

in your life. Whereas I have everything. You cannot give me anything because you still have some need."

The king immediately realized his mistake and fell at the feet of the *sadhu*.

You Have to Find It

That is often the way with spiritual seekers. They are still bothered by little, little things. "I want a little of that. I don't want any of *that*." They still have likes and dislikes. If these small desires bother us, they appear very big; there will be continuous complaining and the feeling that something is lacking. As long as we have all these things distracting us from the goal, it's impossible to know God. Unfortunately, that's the truth. If we are really interested in God—which is true peace and happiness—then we have to pay the price. And the price is to forget everything else and stop doing anything that would disturb the peace. That's all.

Nothing, nothing, *nothing* should disturb your peace. Gain that peace; maintain that peace; remember that peace. Find that peace within you. Once you become that peaceful and you realize that peace within you, everything will come to you whether you want it or not.

If you are not really having any experience of God, or experience of that Supreme Peace, in your life no one else is to be blamed. You are responsible for that. Not even a super guru can help you then. A guru or spiritual teacher can only tell you what to do and what not to do. Ultimately you have to get it yourself, you have to find it yourself.

If it were possible for a guru to simply give you that experience the world would be a very different place. History has seen many great sages and saints and prophets—Jesus, Moses, Buddha, Mohammed and many more. They would have given everyone that experience if it were possible. Yet all these great beings couldn't save the world. Still, in their names people are killing each other. There is still poverty, there is still disharmony in the world. Don't you think all these great beings would put a stop to

that if it could be done?

These saints, sages, gurus can only tell us what we should do. There's a wonderful saying: "You can take the horse to water, but you can't make him drink." It's impossible. If you try to force the horse to drink, it will kick you. In the same way, if a teacher tries to force a disciple the disciple will kick!

Scriptures and temples and churches and sages and saints—they're all simply like signposts. They can only show you the way: "God this way!" It's just like a sign that says "New York 100 miles—next right." Do you get out and put a garland around the sign, perform a *puja*, and say, "Please, Signpost, take me to New York. I know you will take me there. OM New York OM"? You will never get to New York that way. You may even love and revere the signpost for giving you the directions, but to get to the goal you have to take action. Follow the directions you have been given. You have to drive in that direction. *You* have to drive. The signpost will not take you.

If you have not achieved the goal—the ultimate peace, the peace that passeth

"Tons and tons and tons of theory are no use at all. At least have an ounce of practice." It is the practice, the *sadhana*, that is important.

We have to look within and analyze our lives. "Why am I unhappy? Why am I in this situation?" And don't put the blame on anybody else. "What did I do? If I hadn't done that, would things be different? What should I do now?" Analyze. You should have sharp, dissecting, clean intelligence to analyze your life and find out the causes of your problems.

If you don't want to make that effort, you can just have some comfortable life, make a lot of money. You can grow in many, many directions. You can even do a little bit of service. You can have worldly benefits and satisfy the senses. But anybody could do that. For the real experience of God no worldly thing will help us. We have to rise above all of it.

Don't just waste your time playing with these toys that Mother *Maya* keeps throwing in front of us. Throw a nice, big tantrum. "I don't want anything! No toys! I only want Mommy! I want Mommy!" When you sincerely cry that way, surely

"You may be an expert in preaching, but are you an expert in reaching?"

all understanding, the supreme peace, God realization—it's nobody's fault but your own.

Do You Practice?

You read, you write, you sing, you chant; but do you apply the teachings? Do you put them into practice?

If somebody comes to you and asks how to achieve this goal, you will give him or her a beautiful speech. "This is what you should follow. Simply do these practices; all your problems will be solved." You may know exactly what to say. You may be an expert in preaching, but are you an expert in reaching?

Sri Swami Sivanandaji always said,

the Divine Mommy will be yours.

A Tamil saint said it beautifully and simply: "If you sincerely cry you can get it. Cry sincerely. Not superficially, not temporarily. That cry should come from the very heart. I don't want all this. I am sick and tired of everything else but God. I am renouncing everything."

Spiritual experience is possible only to such people. It's really a big price. But it's worth paying. Many great sages and saints have given everything, even their lives for that.

God wants everything that you call yours. You can't keep even one little attachment and have God too.

The spiritual life is very, very demand-

ing. Not that many people are ready to give up every attachment. At least be aware that it's necessary, whether you are ready to do it or not. At least keep that truth in your pocket. Then one day when you are really, really interested only in God, you'll know, "Yes, I have to give up everything."

When you really do that you come to a place where there is eternal joy. No pain at all. Yes, it's wonderful; it's worth the price. We should have the courage to do it. And it does take great courage. That's why not everybody is ready for that. Only very few are heroes like that. The heroes are the ones who know the greatness of the goal and the price for it.

Most so-called seekers just want to get something for nothing or just a little expense. "For \$10 I want to experience God." No. The price is much greater than that, much greater than money.

Attain the Highest

Let us remember this truth. Remember the fact that we have to pay a big price because our aim is high. The greater the goal, the greater the price. We can't just give a small price and get a precious thing. If the price is cheap, the attainment will also be cheap.

The goal is nothing less than eternal joy. And the price — giving up all attachment and practicing constantly without break — is very hard to pay.

How many get discouraged? How many seekers were so eager in the begin-

ning? "Oh, I'm tired of the worldly life. I don't want anything but the Divine." They threw out everything, even things they really needed, and came looking for a guru. It's true. In the beginning you don't want anything but Peace. But gradually, when the goal isn't attained right away, you begin to get slack in your spiritual practices. The worldly things start to look very attractive again.

The world and the things in it are not bad. If you say, "Oh, the world is terrible," your approach is wrong. It is only our attachments to the world that are bad. If you make the sacrifices and reach the goal, you will know how to use the world well. If you attain that highest goal, then the very same world is always a heaven.

So let's have that kind of understanding—I won't even say faith—*understanding* of this fact. Know that this is the truth. This should happen. This *will* happen. When you are ready, let it happen. Nobody is pushing you to give up all your attachments. Heaven can wait.

If somebody pushes you, you will rebel. God says, "Just take your own time. Get roasted well by life, baked well, fried well, burned well. Then come to Me. I am not in a hurry at all."

You can take your time. But intelligent people would want to do it soon. Right?

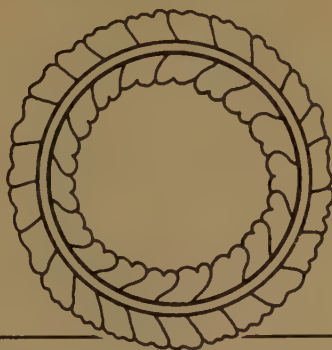
*from a Satsang at Satchidananda Ashram
—Yogaville, 13 September 1986*

Good in Deed

by Al Ghazali

Take care not to promise something and then fail to perform it. The good you do to people should rather be in deed without any word. If you are forced to make a promise, take care not to break it, except from inability to fulfill it or from compulsion. To do so is one of the signs of hypocrisy and wickedness. Muhammad (God bless and preserve him) said, "There are three things, which if a man practices secretly he is a hypocrite, even though he fasts and performs the Worship: if, when he relates something, he lies; if, when he makes a promise, he breaks it; if, when he is given a trust, he betrays it." —Islam

On Faith and the Incomprehensibility of God



from *The Little Flowers of Saint Francis*

All that we can think, see, tell and touch is nothing compared to what we cannot think, tell, see or touch.

All the wise and holy ones who have been, are, and will be, who have spoken or will speak of God, have not said or ever will say anything about God compared to what He is, except as the prick of a needle is compared to Heaven and earth and all creatures that are in them — and more than a thousand times less. For all Holy Scripture speaks to us as a mother uses baby talk with her young child, because otherwise the little one could not understand her words.

Brother Giles once said to a certain secular judge: "Do you believe that the gifts of God are great?"

The judge answered, "I do."

Brother Giles said to him, "I will show you that you do not believe it." And he added: "How much is all your property worth?"

"It is worth perhaps a thousand pounds," replied the judge.

Brother Giles said to him, "Would you give it for ten thousand pounds?"

"Yes, very willingly," he answered.

Brother Giles said to him, "It is certain that all earthly things are nothing compared to heavenly things. So why do you not give up the former for the latter?"

The judge replied, "Do you believe that any man practices all that he believes?"

Brother Giles answered: "Holy men and women have tried to practice the good things which they believed and were able to do. And they have fulfilled by holy desire what they could not achieve in practice. Their holy desire made up for what was lacking in their practice. If anyone had perfect faith, he would reach a point where he would be given complete certainty. So if your faith is good, your deeds will be good."

What harm can any evil do to a person who looks forward with perfect faith to a great and everlasting good? And what goodness can any good do to a person who expects a great and everlasting evil? What good can the angels and all the saints in Heaven restore to a person who has lost the best of all good things? How can he be consoled and who could console him? No one except a visitation from God.

Yet no sinner should ever despair of God's mercy as long as he lives. For there is hardly a tree so thorny and knotted that men cannot make it smooth and beautiful. So likewise there is no sinner in this world so bad that God cannot adorn him in many ways with grace and virtues.



GURUDEV

by Sister Joan Metzner, M.M.

*Beloved Guide to the golden Present,
directing seekers to dive deep within
to find divine treasure.*



*Loving Re-Minder of Peace,
imparting new vision,
strengthening faith,
blessing the world with your holiness.*

*Playful Papa,
tending to your children,
abiding in our hearts,
your bright children,
your Light children,
your God children.*

*Effective Ego-buster,
dispelling illusion,
changing error to Truth,
tuning us in to Spirit Sound.*

*Masterful educator,
leading your children out from
the house of fear, guilt, anxiety,
to soar to heights of freedom
through Self-Realization.*

*With love from one
of your grateful
"Omning Pigeons."*



Philosophical Vitamins

by Sri Swami Sivananda



The following philosophical vitamins excel the ordinary medical vitamins. They give wonderful health and pave the way for the attainment of God-realization.

- Vitamin A:** adaptability, abstinence, austerity.
- Vitamin B:** *brahmacharya*, bravery, balance of mind, Brahma-chintana (constant meditation on the Divine), *bhakti* (devotion).
- Vitamin C:** compassion, consideration, charity, courage, cooperation, cleanliness, contemplation, contentment, constancy, concentration.
- Vitamin D:** desirelessness, diligence, discipline, detachment.
- Vitamin E:** equanimity, endurance.
- Vitamin F:** faith, forgiveness, friendliness, firmness, fasting, fortitude, fearlessness, forbearance, frankness.
- Vitamin G:** generosity, good will, gentleness.
- Vitamin H:** humility, honesty.
- Vitamin I:** innocence, industriousness.
- Vitamin K:** kindness, knowledge.
- Vitamin L:** loyalty, love.
- Vitamin M:** *mauna* (silence), magnanimity, mercy, moderation, modesty, meditation.
- Vitamin N:** nobility, non-covetousness, non-violence.
- Vitamin O:** obedience
- Vitamin P:** patience, perseverance, purity, politeness.
- Vitamin R:** Renunciation, regularity, resourcefulness, righteousness.
- Vitamin S:** self-control, self-sacrifice, satisfaction, satsang, self-effacement, sympathy, serenity, simplicity, steadfastness, study of scriptures, self-realization.
- Vitamin T:** tolerance, tranquility, truth.
- Vitamin U:** understanding, uprightness.
- Vitamin V:** *vairagya* (dispassion), vigor.
- Vitamin W:** Wisdom



God the Mother

by Sri Anandamayi Ma

Your mother may not show her affection outwardly, yet she is and always remains your real mother.

Even though you may want to put God the Mother aside, She will not leave you. Are you not Her offspring? Keep in mind that everything is under Her dispensation; She provides for each the right thing, at the right time, in the right way.

A mother is she who has the capacity to know precisely and measure out to her child exactly what the child needs. It is because she knows how to make allowances for her child's mistakes, how to forgive, that she is called "Mother."



God and the Lottery

by Bernard Malamud

Let me tell you a little story:

A good and pious man falls on hard times. He goes to the synagogue, beseeching God to let him win the lottery in exchange for his years of faith. He leaves optimistic, but after nothing happens, he returns and pleads again. Still God remains silent, the supplicant poor. Finally he goes back a third time, infuriated now, railing at Jehovah, "Why don't You give me a break?"

Suddenly the voice of God arises in a wind and says to the man, "Why don't you give *ME* a break? Why don't you at least buy a *ticket*!"

as quoted in the *Washington Post*

Due Respect- A Revelation in Four Parts

by Roy Wilhite

Recently I was considering how to show proper respect to a great being like Sri Gurudev. The more I questioned, the more questions came. Then, when I was sitting quietly, a revelation came, and it came in four parts.

The first was unequivocal and to the point. It was: "Always give Gurudev the highest respect at all times, just as if dealing with God in person, for in truth that is the essence of the situation." This seemed obviously correct and made all questions superfluous. I felt satisfied that this was the proper behavior to adopt and thought that settled the matter.

However, there was a second part to this revelation: "Always treat each person with the highest respect, as though dealing with God in person, for in truth this is the essence of the situation." I was struck by the simple wisdom of this. I started to imagine what it would be like to act toward each person—whether friend or supposed enemy—as if, in spite of that person's appearance or behavior, I knew I was interacting with God. With this in mind I would choose to manifest

a feeling of deep respect for each person I met.

This seemed to complete the issue of respect. However, there was a further directive for me to consider: "Always treat yourself with the highest respect, just as though dealing with God in person, for this also is the true essence of the situation." This was sobering. I realized I could not consider myself unimportant, or even any less important than anything else I was concerned with. It was clear I must end any self-destructive behavior, for not only is this body a temple of God, but also my emotions and thoughts belong to God. I must value this life as a sacred treasure and treat it respectfully.

Then came the final all-important point: "Never expect anyone else to treat you with respect." This freed me of a great weight—to realize I did not have to defend my character. Truly my defensiveness had only worsened situations in the past, causing each contention to escalate and bring more hurt feelings. It would be better simply to love the other person unconditionally, never taking anything personally, but setting my little ego-pride aside. Then, if I avoided arguing, and really listened, perhaps I could find a way to serve that person better.

With these four points in mind I began to see how I could lead a more peaceful and useful life. I would treat everyone with the highest respect and never take it personally if someone did not treat me respectfully.

*This above all: to thine own self be true. And it must follow,
as the night the day, thou canst not then be false to any man.*

— William Shakespeare

THE VOICE OF THE CHILD

by Brother David
Steindl-Rast, O.S.B.

22 December 1986

Dearest Swamiji,

Your Birthday is always a day of deep gratefulness for me: gratefulness to God for the gift you are to so many, gratefulness also to you for your love. May this love flow ever more strongly into this thirsty world to bring forth fruits of peace!

Our wonderful celebration of unity in July [at the LOTUS Dedication and World Faiths Symposium] is still a joyful memory for me as if it had happened yesterday. Enclosed is the manuscript of my little talk at the Symposium. Please accept it as a token of love. It came from my heart. And may that wonderful child in you grow younger with every Birthday.

OM Shanthi, Shanthi, Shanti,
Your brother David

19 July 1986

On the long plane ride that brought me here yesterday, I kept asking myself, what is it that attracts so many people from all over the world to Swami Satchidananda? And then the answer dawned on me in an image, the image of a child. Yes, Swamiji is a great teacher, a spiritual leader, a founder, an organizer, an innovator. To many he is a Father and a Mother; but, above all, he is a big child—a radiant, whimsical, imaginative, tenacious, playful, at times exasper-



ating, but always affectionate child.

Twenty-five hundred years ago, when the prophet Isaiah was longing for peace on earth, he expressed his vision of peace in the image of the Peaceable Kingdom. There the lion shall lie down with the lamb, all the wild and tame animals shall get along with each other. And the vision culminates in the words, "A little child shall lead them." (If you have ever tried to walk just two poodles together, let alone a lion and lamb, you'll know what a struggle that is.)

Then comes Jesus, takes up the image from Isaiah, and says, "Unless you become like little children, you cannot enter the Kingdom of God," you cannot find peace. This is a well known saying of Jesus, but in a less well known one he tells us how we can become like children: "Children do nothing on their own account; what they see Father and Mother do, that they do."

What is it then, that we learn when we keep our eyes on our Father in heaven and on our Mother, the earth? Peace-making! The founders of every religious tradition teach peace. All the sacred scriptures of the world speak of peace. The wind in the trees and the pounding of the surf speak of peace. Even the thunder and the rain speak of peace. And, above all, our innermost heart. As the Psalmist sings (and I paraphrase), "I listen to what the divine Spirit speaks in my heart of hearts. The message is: Peace."

The voice of our heart is the voice of the divine child within each one of us. It

is the voice of common sense, the voice of the child that says, "War is not healthy for children and other living things." This is not cute. It is explosive. Nothing has more power to blow public opinion to pieces than the voice of one small child who cries out, "But the emperor isn't wearing any clothes!"

It is daring to cry out like that. It brought Jesus to the cross. It may cost any one of us our life. But in prayer and meditation we hear deep within us "a small, still voice," the voice of compassion, the voice of the child. This child is full of promise. We are challenged to live up to that promise.

The Great Attainment

by Chuang Tze



Confucius said to Lao Tze, "Today you are at leisure. Pray tell me about perfect Tao."

"Purge your heart by fasting and discipline," answered Lao Tze. "Wash your soul as white as snow. Discard your knowledge. Tao is abstruse and difficult of discussion. I will try, however, to speak to you of its outline."

"Heaven cannot but be high. Earth cannot but be broad. The sun and moon cannot but revolve. All creation cannot but flourish. To do so is their Tao."

"But it is not from extensive study that this may be known, nor by dialectic skill that this may be made clear. The true sage will have none of these. It is in addition without gain, in diminution without loss, that the true sage finds salvation."

"Unfathomable as the sea, wondrously ending only to begin again, informing all creation without being exhausted, the Tao of the perfect person is spontaneous

in its operation. That all creation can be informed by it without exhaustion, is its Tao."

"In the Middle Kingdom there are men who recognize neither positive nor negative. They abide between heaven and earth. They act their part as mortals, and then return to the Cause."

"The reality of the formless, the unreality of that which has form — this is known to all. Those who are on the road to attainment care not for these things, but the people at large discuss them. Attainment implies non-discussion; discussion implies non-attainment. Manifested, Tao has no objective value; hence silence is better than argument. It cannot be translated into speech; better then say nothing at all. This is called the great attainment."

—Taoism

The Nine-Gated City

by Sri Swami Satchidananda

from *The Healthy Vegetarian*

We want to keep our bodies clean and problem-free. In order to accomplish this, we need to check what goes into them. If you want to keep a country in good shape, you establish check points — immigration entry points — at all of your borders. People must show their passports and visas before you let them in. We want to know, "Are you a good person or a criminal?" And if someone brings fruit into the country, "Is it healthy fruit or has it been bitten by insects?" Why? Because you want to preserve the health of the country. In the same way, your body is the place in which you live. In Sanskrit it is called *navadwara puri* or the "nine-gated city." It has nine major gates and millions of minor gates, such as the skin pores. Imagine that you are thirsty and want to drink some water. First, two inspectors come to check it out: the eyes. "Well, it looks clean." Then another inspector comes on the job: the nose. "Smells fine." Then the third inspector, the mouth. "Yes, it tastes okay; let it pass through."

What kind of diet will keep us healthy then? One that is plain and simple, one that will keep the mind calm and serene and the body relaxed and free from toxins. It should agree with your system. It should be easy to digest. It should cost

a minimum amount and require a minimum amount of time to prepare. And it should be easy to clean up after preparation. That is the basic guideline. With a good vegetarian diet you can do all this beautifully.

Still people ask, "But can't you tell us *exactly* what to eat?" No. Don't we say, "One person's nectar is another person's poison"? Each one has to decide what is right for him or her to eat. Books may be able to give you some guidance, but ultimately you are the one who must determine what is good for you. How? By paying attention to your body. Observe your stomach. Watch its reaction to a particular food and see how it agrees with you. If it does not agree, stay away from that, or lessen the quantity. Become your own dietician. This is an important part of Yoga. You need to see what you can digest well without producing mucus or gas. Those are symptoms of indigestion. If you feel a little stuffed up or puffy, it means that you either ate the wrong food or ate the wrong quantity of food — something beyond your capacity to digest.

The Healthy Vegetarian by Sri Swami Satchidananda is available from Integral Yoga Publications.

Stick to God

by Sri Swami Vivekananda



Stick to God! Who cares what comes to the body or to anything else! Through the terrors of evil say: "My God, my love!" Through the pangs of death say: "My God, my love!" Through all the evils under the sun, say: "My God, my love! Thou art here; I see Thee. Thou are with me; I feel Thee. I am Thine, take me. I am not the world's but Thine. Leave not then me." Do not go for glass beads, leaving the mine of diamonds. This life is a great chance. What, seekest thou the pleasures of the world? God is the fountain of all bliss. Seek for the highest, aim at that highest, and you shall reach the highest.



Sri Shanmugam (on right, standing behind Mrs. Shanmugam) and his family were blessed by a visit from Sri Gurudev in 1983.

In Memoriam— Sri Periannan Shanmugam

Sri Periannan Shanmugam is no more with us physically, but he will live with us in our memory forever.

From the time Sri Gurudev set foot in Sri Lanka, Sri Shanmugam became his devoted follower. He served the Divine Life Society in many capacities—as Treasurer, Secretary, Vice President, and as a Trustee of the Satchidananda Thapovanam in Tennekumbura, Sri Lanka, until the end.

He was a successful businessman, an ideal husband and father, and an understanding friend—approachable by all. Every member of his family was devoted to Sri Gurudev; and, following his teachings faithfully, proved how householders can serve as true karma yogis.

Sri Shanmugam was an inspiration and a shining example of guru-disciple

devotion. His life brings to my mind vividly the beautiful lines:

Not—how did he die?

But—how did he live?

Not—what did he gain?

But—what did he give?

Not—what was his station?

But—had he a heart?

*And—how did he play
his God-given part?*

He did play his God-given part in all fullness.

May his soul rest in peace.

May the Almighty bless and comfort the family to bear their irreparable loss. Our hearts go out to them now and always.

OM Shanthi Shanthi Shanthi.

—Mrs. Rukmini Rasiah



DAY BY DAY WITH SRI GURUDEV

LET THE HEART SPEAK

A Russian Journal—Part I

by Purusha Hendrickson, Ph.D.

In this age when the threat of a nuclear holocaust looms over the world, while leaders of the Super Powers argue seemingly without end, simple citizens of the United States and the Soviet Union are meeting in the spirit of friendship. In 1985, Sri Gurudev Swami Satchidananda was asked to join delegates from Projects for Planetary Peace on a mission of peace to the Soviet Union. That very successful and inspiring trip is chronicled in "Mission of Peace to the U.S.S.R."—a special issue of Integral Yoga magazine.

In 1986, Sri Gurudev was invited to join an interfaith clergy group—sponsored by the Center for Soviet-American Dialogue—for another gesture of friendship between citizens of the United States and the Soviet Union. Seven devotees had the opportunity to join him for this auspicious journey—Swami Premananda Ma, Swami Arulananda Ma, Swami Nischalananda Ma, Jnanam MacIsaac, the Reverend Ishwara Cowan, Soorya LeComte and Purusha Peter Hendrickson. In this, the first installment of a two-part article, Dr. Hendrickson shares with us his journal of this pilgrimage.

Open-Hearted Acceptance 12 October 1986

On the plane to Helsinki. Beginning a trip to the Soviet Union with Sri Gurudev, seven members of our *sangha*, other clergy, and Americans from a variety of professions—seventy delegates in all. Organized by the Center for Soviet-American Dialogue, an organization

based in Seattle and founded by Rama Vernon—mother, housewife, yoga teacher and originator of the *Yoga Journal*—the trip was originally intended to be an interfaith clergy group. The clergy group, consisting of approximately fifteen people was joined by a citizen diplomacy group entitled "Peace Pilgrimage"—a group of about forty-five people organized by Alan Cohen, a writer and lecturer.

The intention of the Center for Soviet-American Dialogue is to "enhance international relations by creating a framework where the people of the United States and the Soviet Union can meet and, in a spirit of open-hearted acceptance, explore their similarities and differences."

After a three-day orientation in Finland, we would travel by train to the Soviet Union, where we would spend four days in Leningrad and five in Moscow.

Many people came to see Gurudev off at John F. Kennedy Airport in New York. He sat with us for approximately thirty minutes, answering questions, meeting new disciples, distributing Hershey's kisses to all of us. The most memorable statement for me was: "Every thing is complete unto itself." I will let that be the assumption with which I review this pilgrimage, that it contains everything.

Seated beside me on the flight to Helsinki was Peggy Elia, a Unity minister from Ohio. Even before the plane took off, I knew that she was someone special. Gently, without any doubt, she spoke

about God and her prayer life. She had been a teacher of disadvantaged children and was bothered by what she saw as the unjust hardships which the children face. "I was angry at God and wanted Him to change things. Then someone said I should pray to the God in my heart. It was at that point that I discovered that God *truly* was in my heart. One good vision of light can help you do good for many people for months."

I was inspired. My journal read, "My task is to heal, purify, spiritualize my entire being." She had very important things to say about healing: "Prayer is the basis of it all. Most people don't realize that it takes time." She explained that it took the founder of Unity nearly two years to heal herself. Peggy stressed that a major benefit of people learning to heal themselves is that in the process they develop a healing consciousness which enable them to help others physically and spiritually. She spoke of the importance of asking to be transformed in depth—in the company of others, making a covenant with God.

13 October

Upon arrival in Helsinki, we breezed through customs and then boarded a bus for the one and a half hour ride to Aulenko, a resort in Hameenlinna, a city north of Helsinki. My room was beau-

tiful, ending with singing, then we separated—off to our rooms to sleep. I felt thrilled, knowing that this was the beginning of something great.

Citizen Diplomacy

14 October

Awakened at 9:45 a.m. by Arulanan-daji's knock on my door; I had slept for twelve hours, through breakfast and the beginning of orientation. When I arrived at the orientation, I saw that the group had been divided into dyads—with participants asked to share with their partner concerning fears about going into Russia, goals of the trip, and what particular qualities each person was bringing on this pilgrimage. Just like everyone else Gurudev was talking with his assigned partner. *What is he saying?* I thought.

Later I heard that in answer to the question, "What fears do you have about going into Russia?" Gurudev said, "I fear that I have no fear."

In a subsequent discussion, one member mentioned that friends and family back home thought he was crazy to go to Russia. Alan asked how many of us had friends or family who were shocked by our lives quite apart from the trip to Russia. Many hands went up, and Gurudev laughed heartily.

Rama spoke with us about citizen

*"Love has no boundaries. It is
the greatest force on earth."*

- The Reverend Sri Swami Satchidananda

tiful—overlooking the lake, with a terrace that became the site of cool, late night meditations and quiet thoughtful moments. That afternoon Swamis Arulanananda and Nischalananda, Jnanam and I walked along the lake. As much as we marveled at Nature's beauty, we were equally overwhelmed by the magical inner and outer journeys our lives with Gurudev had brought. The West Coast people arrived that evening. We had brief

diplomacy. Her story is quite remarkable. A few years ago she decided that the people of the United States and the Soviet Union should meet each other. Since then she has made eleven trips to the U.S.S.R.. There were some Soviet citizens visiting in her home in America as she left on this trip. She was traveling with her husband, Ariel, and their five-month-old daughter, Mira (named after the Russian word for peace). Mira was a

wonderful, peaceful delegate herself. Everywhere we went, she charmed people of all nationalities. Gurudev played with her every chance he got.

Rama explained the process of citizen diplomacy. She said that it is a non-critical, non-argumentative approach. We already know there are differences between the people of the two countries, but on these trips we explore and emphasize what we have in common. She has had meetings about these trips with FBI personnel in San Francisco and with Congressional members and staff. She said that the Soviets do not respect Americans who downgrade their own country. When asked if we were playing into the hands of the Russians, she said, "Not only do we want to play into their hands, we want to play into their hearts!"

Michael Vesselago, a pediatrician from Seattle, spoke about the Soviet Union in a historical context. He spoke of the need for us to enter the world of the Soviet citizen. He reminded us that their religious background, the Russian Orthodox Church, comes from the East. He spoke of the destruction of Russia that was caused by the Tartar invasion during the thirteenth century. We learned about Ivan the Terrible, Peter the Great, Catherine the Great, Lenin, Stalin — all with a sense of how they shaped the Russia of today. During World War II, they lost 20 million people, and 43,000 towns and villages were destroyed.

Heart Can Do Anything

15 October

Breakfast with Gurudev this morning was particularly memorable. Peggy had asked him about learning to love non-possessively. He assured her that everyone is learning this lesson. He said it is necessary to be convinced that possessiveness causes pain, because we always fear losing what we possess. He said that the only two ways to learn to love unconditionally are to be convinced of the pain of attachment or (he said with a smile) "possess more. Then you'll really get pain quickly and learn the lesson fast!" He

also emphasized the importance of saving ourselves before we try to save others or "you'll be like a person who cannot swim diving into help a drowning person." After we have saved ourselves, he explained, we will then have the strength and clarity to help others.

During orientation this morning, Gurudev warned us not to think of the Russians as non-believers. "They believe in friendship. They believe in loving each other. They believe in sharing. That's real religion."

That afternoon certain members of our group presented their ideas to the group at large. Initially skeptical about what sounded like a New Age potpourri, I nevertheless attended four consecutive hours of workshops and found them fascinating.

Sharon Rios, a psychotherapist from El Paso, Texas, described her short-term therapy program. It emphasizes self-esteem and forgiveness. "People who do not love themselves cause extreme problems around themselves." She also explained, "Love involves forgiveness. You can tell the stature of a human being by their ability to forgive." Sharon insists that when people watch carefully to see when they lose their centeredness, they invariably find that thoughts of judgment are what knock them off center.

Marilyn Rosner, a behaviorially oriented psychologist and psychic, also gave a program. She told of being given frequent specific guidance as a child by a guiding force which she later realized was Master Sivanandaji. She is now a close student of Sri Swami Vishnudevananda. Today her message was clear and forceful: "There is one religion and it is the religion of love . . . It is not time to let negative things pull us under."

The Reverends Willard and Margaret Fuller, spiritual healers, gave an entertaining and inspiring talk. Margaret Fuller said, "In order for God to work through us, we must let go of who we thought we were." Willard Fuller said, "I am convinced beyond a shadow of a doubt that all things are possible for



Orientation. Rama Vernon talks about open-hearted acceptance.

those who believe."

Dr. Olezwasz-Hockert, the President of the Organization of Finnish Physicians against Nuclear War, addressed our group after dinner. He spoke about the history of Finnish-Russian relations and about the consequences of the Chernobyl disaster.

Later that evening Gurudev met with members of the Finnish Yoga Federation. He reminded them that the aim of their yoga practices should ultimately be to serve others. "There is some negative in every place and in every person. But we have to emphasize the positive more . . . By changing our thoughts we change our personality." When asked to compare inner peace and outer peace, Gurudev said, "When you really experience something, you cannot put it into words."

Because this was the evening before we entered the Soviet Union, Gurudev and Rama spoke with the group about how to approach the Soviet people. Gurudev said, "As many of you might think, I also had my own concerns about visiting Russia [in May 1985]. What we read is

not nice: no religion, no freedom, constant scrutiny, KGB looking over your shoulders. Even the *word* communism is very much feared. Personally, when I came to Russia all these thoughts changed. I saw beautiful, loving people. With open arms, they would say, 'We don't want war anymore. Please know that we are totally against war. We have already lost 20 million people.' These are people who are ready to understand. Just show your own feelings. Trust them. We don't have to do anything unusual. Simply let the heart speak. Go without any preconceived ideas. Go with an open heart, like a baby. Remember they also have hearts. If we have hearts, and they have hearts, we can touch each other, because a heart can do anything."

No Expectations 16 October

At breakfast Gurudev was feeding baby Mira. He and Rama were talking about breast feeding. Gurudev explained that "It is not just milk that the mother is giving the baby. Her thoughts and

vibrations and love are also given." We all boarded the buses for Helsinki. So much had happened in the past three days. Sharon and I rode together. I asked her for suggestions concerning certain difficult situations I faced back in the States. Her comment: "Your only task is to stay centered in the moment. Then everything else will be clear."

We stopped for a five-minute visit to the Rock Church; it bore that name not because of the type of music played there but because it was built in a rock. Gurudev and Reverend Fuller led chants—*Hari OM, Om Shanthi, Halleluja*—at times simultaneously.

We were now in the border zone. Many Soviet guards were on the train, checking luggage. I saw several outside Gurudev's compartment. He later told us that they took a few video cassettes from his suitcase, played them, saw they were blank and returned them.

Swami Premananda was making a video of the trip. She asked me to interview Gurudev, Rama, the Fullers and Alan Cohen as we were about to enter the Soviet Union. Gurudev looked deeply into my eyes as we talked. He said he was going to Russia "not hoping anything; no expectations." When I men-

tioned that he would no doubt be touching people's hearts in Russia, he said, "When you love someone you accept them for what they are." "A nation is made of people." "I believe we will see the real Russia."

When a soldier entered my compartment to check my luggage, he instructed me to sit down and opened my carry-on bag. Brian, a member of our group, had printed 1500 buttons that said, in Russian, "I am loved"—meaning loved by God. They were a big hit. Kids, hotel staff, people on the streets were all thrilled to get one. However, his intended spiritual message, being loved by God, was translated differently by many Soviets. As the guard began his investigation of my luggage, he picked up the button, read it, and said, "I love you." The inspection went smoothly.

The train stopped at a station shortly past the Soviet border, affording us our first opportunity to walk around in the Soviet Union. *Spasiba* is the Russian word for *thank you*. Gurudev mentioned that saying *Spasiba* makes a big difference. Later I had a great walk through the train. I had been traveling in a car with about fourteen sleeping compartments. Most of the other cars were filled with



Sri Gurudev met with the Bishop and Archpriests of the Russian Orthodox Seminary.

seated passengers smoking, drinking, playing cards and looking at this American with the same unabashed curiosity with which I looked at them.

Upon our arrival at the Hotel Lenin-grad, Gurudev was assigned to the wrong room. Soon, everything was straightened out; Gurudev was given a suite, and I was given the room he would be vacating. I went up the room to tell him of the change. When I said, "This room is now holy ground," he patted my arm, smiled, showed me what to do with the key and room card, where the lights were, and so on. A moment rich in its simplicity. The view from the room was beautiful. Leningrad has many rivers, almost like Venice.

Ballet and Palaces

17 October

In the morning, the clergy went to Leningrad Theological Seminary and Academy. We met with the seminary's director, archpriests and professors. The question and answer session covered a wide range of topics. We spoke about peace and how we could ensure it between our two countries. The seminary representatives encouraged us to work to change the stereotypes that Americans have about the Russian people. They said that the church in Russia is growing and that admission to seminary is increasingly competitive. Gurudev said that the possibility of war would cease if we stopped being afraid of each other and started loving each other. One priest said, "The masses agree with the concept of God but do not make it the central idea of their existence." The director expressed his concern about the Strategic Defense Initiative, and about our military-industrial complex. He said that even the *thought* of war is a sin and that people in both countries must eliminate wrong thinking. As our time was running out, one of the priests said that he wanted us to be sure to see the chapel before leaving. "This is the center of our life here." Our discussion ended with ecumenical prayers, then embraces.

In the chapel is a beautiful icon of the blessed Mother. It is said to have been used during the nineteenth century for healing people with tuberculosis. The icon had been stolen by the Nazis, later found, and then brought to this seminary. A priest called it the "ultimate manifestation of mother's love." The seminary students were all eyes — curious, happy faces scrutinizing their guests as they walked upstairs between classes.

We had lunch at the Hotel Astoria, where Hitler had planned to have his victory lunch had his siege of Leningrad been successful. That afternoon we had a tour of Leningrad, seeing the palace of the czars, as well as places frequented by Dostoevsky, Pushkin and Tolstoy. We even saw Pavlov's laboratory. Research in classical conditioning has evidently given way to studies on centenarians.

One palace had an interesting story behind it. Peter the Great's daughter, Elizabeth, had agreed to rule the country but insisted that her true yearning was to enter a convent. She agreed to rule Russia for only a few years and ordered the construction of a convent. This building with its many opulent features — including elegant dancing halls — was twenty years in the making. Elizabeth died without ever joining the convent, which actually never was a convent but instead became a school.

That night we went to the Kirov Ballet to see a performance of "The Fountain of Bakhchisarai." The theatre, the music, the dancing were all beautiful. The contingent of Integral Yogis sat with Gurudev in a box. A night at the ballet in Russia is quite an experience — three long intermissions during which we strolled on a promenade, a large room in which people look at the portraits as they walk around the perimeter of the room. We went to a small ice cream parlor in the theatre during another intermission. Gurudev commented that there was too much killing in the ballet. (It was a love story about a Mongolian who kidnapped a Russian woman and brought her back to his harem. The jealousy back home



A moment of prayer before the healing icon of the Blessed Mother.

caused several murders.) Gurudev also commented on the fact that the musicians follow the conductor strictly, even though they are all capable of playing independently. He said that—whether it's a choir, an ashram or a country—once you put someone in the head position you should follow him or her; otherwise there will be chaos.

The Russian man in the box beside us was eager to converse with me, but the language barrier placed major restrictions on what we were able to say. The joy on his face when he received a LOTUS pen did not require translation nor did his embrace at the end of the ballet. He was the first of many Soviet citizens who showed me the Russians' warmth and openness to Americans.

Millions of Loving Hearts 18 October

The day began with all the clergy members meeting in Gurudev's suite to unify their purpose and to clarify the procedure of our group visits and presentation. Then we all went to a reception at the Leningrad Friendship Society, the place for official greetings of visitors to

Leningrad. Nina Timahova, who is the Director of the Friendship Society, had received other groups from the Center for Soviet-American Dialogue and seemed thrilled to greet us. In her welcome, she said, "Today you pay tribute to those who perished on the soil of Leningrad. We do not want this city or any other city to be turned into ruin."

Gurudev's message: "Today we want to tell our Russian friends that we love you all . . . If there is another war, there will be no winner or loser. We'll all say goodbye to each other . . . When we go back to our country we will convey your feelings of peace and tell them that there are millions of loving hearts in the Soviet Union."

Baby Mira was introduced to the group; she was the personification of true friendship. Rama presented the Society with a hand-crocheted peace wall hanging and a comforter made by U.S. children with peace symbols on it.

Our group was divided into small groups according to professions. Soviet physicians, sociologists, educators, musicians, clergy and artists were all present and eager to meet with their American

counterparts. I met with Valeri B. Golofast, a sociologist from the Institute of Socio-Economic Problems. He described the U.S.S.R. as a nation in the midst of rapid changes. The nation, which in 1960 was seventy-five percent agricultural, now is far more urban. He said that the Gorbachev government encourages social research—a change from previous administrations. The new alcohol law has reduced production by thirty-eight percent, limited the times of selling alcohol, and established a minimum drinking age. There are now strict punishments for consuming alcohol at workplaces. There is compulsory education for ages six through sixteen and compulsory military service for men ages eighteen to twenty who are not pursuing education in a profession. Psychotherapy as it is practiced in the U.S. is seen in Russia as a privilege and rarely takes place. He said that divorce is very common. The husband is financially responsible for the children but for not the former wife. Mr. Golofast thinks that the idea that Russia is conducting extensive ESP research is exaggerated. Olympic athletes succeed as a result of hard work, not psychic phenomena. He said that one positive consequence of the accident at Chernobyl is that there is now a government agency responsible for the quality of food. I asked Mr. Golofast how Mikhail Baryshnikov's defection was explained. He said, "Those things are announced, not explained." He said that behavior is controlled by morals committees, unlike in America where religious organizations provide ethical guidelines. However, he said that recently the government has been appealing to individuals to regulate their own behavior.

Meanwhile, Jnanam was talking with Sri Gurudev and Alan Cohen about people getting rid of the thought of war from their minds and just concentrating on love, peace, trust and friendship. Jnanam later reported: "We talked about how the system of people working for nothing and with devotion doesn't seem to be working in the Soviet Union. I mentioned

that at the Ashram Karma Yoga is performed asking nothing in return, that it's performed with love and that makes the difference. Then Gurudev said that he could have had thousands of people working on LOTUS but he always prefers quality, not quantity. 'Better to have just one lion cub than twenty piglets,' he said."

Saturday Satsang

In the afternoon we went to Pushkin, where the summer palace of Catherine the Great is located. Irene and Helen, our tour leaders, provided us with much history about the lives of the czars. The Russians frequently remind themselves of the czars' excessive wealth. For example, the drive to Pushkin from Leningrad takes one hour in a car on modern roads. When Catherine went to Pushkin, her procession of servants was so long that they would still be leaving Leningrad when she arrived in Pushkin. Although much of the palace had been destroyed by the Nazis, the remaining gold, art chandeliers, etc. were all very impressive.

Many in our group were planning to make home visits this evening. I had planned to go but, as I was leaving the hotel, Gurudev called me and said he would be staying behind. Gurudev, Jnanam, Ishwara and I waited until the others left and then went out for a walk on this rather cold night. Afterward, we went into the hotel and sat down at a coffee shop for what turned out to be an impromptu Saturday night Satsang. Many topics were covered. "Spiritualize everything you do," he told us. Helen, our tour guide, had quickly come to love Gurudev so much; and I asked him why some individuals are open and others are not. He said that it is not *karma* so much as "openness to different aspects" that determines people's attraction to him. Gurudev spoke about the danger of sudden *kundalini* awakening and also warned that sometimes yogis use the teaching that says things happen in their own time as an excuse to be *tamasic* (lethargic). In speaking of Integral Yoga

Institute programs, he told us, "It is good to share your experience without pushing it on others."

Heaven for Heroes

19 October

The day began with a trip to the Hermitage, a world-renowned art museum which had been the czar's Winter Palace. We saw works by Leonardo da Vinci, Rembrandt, El Greco, Goya, Matisse. One could stay for years and not see everything.

In the afternoon we went to the Piskarev War Memorial, where 470,000 citizens of Leningrad were buried during World War II. They died defending their city from the Nazis. The memorial consists of massive graves with markers indicating the year of the death. In a museum outside, there was a child's diary: "Today grandfather died. Today brother died. Today father died. Today mother died. Now they are all gone."

Gurudev said that he had the same feeling at this memorial that he had at Mahatma Gandhi's shrine. He called the memorial *veera swargam*, heaven for heroes. He said that he felt uncomfortable even walking on the ground because he was stepping on this holy ground. He said that these people were saints because they died *defending* their country; their fighting was defensive, not offensive.

"Every one of us as individuals has a responsibility," Gurudev told us. "Let us pray for peace. Even our thought forms can work wonders. Sincere thoughts can reach all around the globe and change the people who believe in violence. Those who are buried here gave their lives for their country and for peace." Gurudev recalled hearing on the radio in India that Hitler's siege of Leningrad had finally been broken. Before we left the memorial, Gurudev led us in prayer.

Helen, our guide, spoke to us on the bus as we drove back to the hotel. In tears, she spoke of her grandfather's defense of Leningrad and how her mother-in-law had to tell her children

day after day that there was no food. She said that the first lesson in every Russian school is a lesson on peace. "There is something that happened today that does not happen every time we come to the cemetery," she said. "Let me thank you from the bottom of my heart. Please bring these feelings and this spirit back to your own country."

In the early evening we went to a service at the Russian Orthodox Church. As we left the church, some babushkas (old Russian ladies) came up to Gurudev, touched his hands and made the sign of the cross. They were crying. Gurudev told Jnanam that the reason these ladies felt open to him was that they had suffered so much. "Suffering opens the heart. When you are very comfortable and get whatever you want, you stay more in the intellect."

That night we went to the home of Valodia, a biologist who had translated the book *The Hundredth Monkey*. It is not customary for Soviets to have foreigners—particularly Americans—in their homes, but Valodia seemed to have no fear. "Bureaucrats have tunnel vision," he said. "I'm nobody. I can do whatever I want. We know we do no harm. Why should we be afraid?" Valodia's children and friends, as well as about eight people from our group all sat around his dining table. The family had prepared many cakes and cookies, and they hosted us very graciously. Each person introduced him or herself. It was fascinating to hear Gurudev describe himself as "an 'American Indian' who teaches people to be easeful, peaceful and useful." The Russians were eager to learn about our spiritual pursuits. Valodia was given the pocket edition of Sri Gurudev's commentary on Patanjali's Raja Yoga sutras. He read it in one day and spoke of plans to translate it. Because it was not practical to call cabs to his home, Valodia went outside and flagged down two cars that were passing by. The drivers readily agreed to take us back to the hotel. The man I rode with was extremely friendly, asking about New York and thrilled to learn that



Paying homage to 470,000 true heroes from World War II.

my sister is an engineer (as was he).

Some of the others went with Gurudev to the home of artist named Igor and his wife Irene. They reported that Igor's art was very beautiful and spiritual. He loved Gurudev and presented him with a Russian shirt and a painting before

everyone left. Another man named Igor was there. His wife was dying of lymph cancer, and he spoke about this with Gurudev for a long time. Then they held hands and said a prayer for her health and peace.

To be continued.

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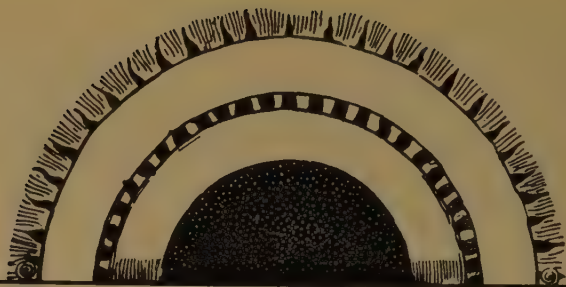
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A Great Light on a Dark Path

In the fall of 1986, the first Cancer Help Program was held at Satchidananda Ashram — Yogaville. Headed by Swami Nischalananda Ma and Michael Mitra Lerner, Ph.D., the fall program was just like the many acclaimed Cancer Help Programs this loving and knowledgeable team has conducted on the West Coast for several years. They have successfully used Sri Gurudev's teachings of Integral Yoga, as well as holistic health techniques, to serve people with cancer. These beautiful programs will now be offered regularly at the Ashram.

At the end of the fall program, one of the participants said that when she first came she didn't know if life was worth living, but now she knew it was worth fighting for her life. Another participant shared the fact that she had been nervous about coming to an ashram; would someone try to brainwash her? But she had soon realized that it was a loving, open and ecumenical environment. She said that it was a place of healing, not only for herself but for the entire planet.

In a special satsang — during which he gave many great and helpful teachings — Sri Gurudev told the participants, "Yogaville is a village of health. Nothing but health and happiness will be found here. We are charging this place with univer-

sal love, and with that love any problem can be solved."

When the program ended, the participants joined together to write this beautiful message for the Ashram members

To our Ashram family —

Your prayers have, and will continue to have, a healing effect on all of us. The warmth of your hospitality and friendship has created for us a cocoon from which we are reluctant to emerge. However, we know that to fulfill ourselves and move forward, even as the butterfly emerges from the cocoon, we must take what you have given us and move out into the world.

We came to learn the path toward healing, and you have shown us the way. You have shined a great light along our dark path, making our way a little easier. For that love and caring we thank you.

But, as your prayers reach out toward us, so will ours reach back toward you. Each of us has left a particle of himself with you and will always be connected to you. We are not sad, because we know that, in our minds, we can always be with you. We will not fail in our quest to be healed because you have given us strength, joy, peace and light.

The one essential thing is that we strive to have light in ourselves.

— Albert Schweitzer

Let's Build Yogaville

by Kumari Margid

Yogaville is the international headquarters of Integral Yoga International and is the main residence of its Founder and Spiritual Head, Sri Swami Satchidanandaji. Nestled among the foothills of the Blue Ridge Mountains in Virginia, along the beautiful and historic James River, Yogaville is the realization of Sri Gurudev's vision of a model community where people can come together to experience a Yogic way of life: a life that is easeful, peaceful and useful; a life of living and working together in harmony.

The quest for a permanent site on which to build Yogaville began in California in the late 1960s. The search subsequently led Sri Gurudev and his devotees to Connecticut in the 1970s and finally in 1979 to a 650-acre parcel of land in Buckingham County, a rural community located in central Virginia, one hour from Charlottesville and three hours from Washington, D.C.

Intrinsic to Sri Gurudev's vision of a yoga village was self-sufficiency. Acting within this framework, Yogaville residents began developing cottage industries that would serve not only Yogaville, but also the surrounding communities. Blue Mountain Natural Foods serves the large community in and around Charlottesville. Spring Water Sprouts supplies fresh alfalfa and mung sprouts to many area stores, restaurants, and the University of Virginia hospital and cafeteria. Le Card creates and distributes unique greeting cards designed with pressed, local flowers. The Yogaville Service Station is open to the public.

An office building was constructed and presently houses: the Ashram and Integral Yoga International administration offices, the Programs and Communications Department, Archives; Integral Yoga Publications, which disseminates

Sri Gurudev's teachings through books, *Integral Yoga* magazine, and other publications; an Art and Photography Department; and Integral Yoga Distribution, which distributes books and tapes imparting the teachings of Sri Swami Sivanandaji and other great spiritual masters.

In the summer of 1986 the beautiful and unique LOTUS (Light Of Truth Universal Shrine) was dedicated and opened to the public.

Also in summer of 1986, Sivananda Hall was completed. The hall accommodates 400 people. Here satsangs and programs are held and meals are prepared and served.

Yogaville has come a long way since 1979, but it has much farther to go.

As of 1 January 1987, the project plan for developing Yogaville — referred to as LET'S BUILD YOGAVILLE! — looks like this:

Ongoing Projects

LOTUS Maintenance, Wisdom Offerings (for continued publication of books by Sri Gurudev), Shakticom (Audio/Video), Landscaping, Developing more cottage industries and businesses

Phase I Projects

Dormitories to house guests, program participants and Ashram residents

High school and recreation building
Monastery

Fire station and fire truck (providing emergency fire rescue services for Yogaville and the community at large)

Integral Health Services — a holistic health center based on the teachings of Integral Yoga, offering residential and out-patient programs and seminars

Phase II (future) Projects

LOTUS University and Library, which will be a center of learning dedicated to the study of different spiritual traditions, with a library of 30,000 volumes

A second dormitory for Ashram residents

A printing press
 Transportation system
 Radio station
 And more!

As one can well imagine, this is an exciting time for all of us. By far the most inspiring event to have taken place at Yogaville thus far occurred this past summer when the LOTUS was dedicated and the first World Faiths Symposium was held to promote world peace and harmony among people of all faiths.

In a secluded valley, encircled by serene mountains and the tranquil LOTUS Lake, the Shrine sits majestically, open to all who wish to meditate or pray in their own traditions in the spirit of universal brotherhood.

With the completion of the LOTUS, we begin to see the grandeur of Sri Guru-

dev's vision for Yogaville. Yogaville, Sri Gurudev has said, is to be nothing less than a "heaven on earth," a peaceful, joyful, serviceful community, where we can all walk together, talk together, live together in perfect harmony. It is not easy to attain that lofty goal; the challenges are many. But it's incredible to contemplate what has already been accomplished.

Yogaville is truly a dream-becoming-reality, thanks to the grace of God, the grace and loving guidance of our beloved Sri Gurudev, and to the thoughts, prayers and dynamic action of many dedicated people whose support is the foundation upon which Yogaville is growing. Together we are realizing a great vision. Together, with the grace of the Divine, we can show the entire world that it is possible to create a heaven on earth.

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Spring-Summer Programs at Yogaville

- 4 April "Let's Build Yogaville" Benefit Luncheon (in Charlottesville, VA)
- 10-12 April "Obstacles are Opportunities!" weekend workshop with Dr. Peter Hendrickson, psychologist
- 17-19 April Yogaville Discovery Weekend
- 24-26 April "The Healthy Vegetarian: A Cooking and Nutrition Experience"
- 9 May The Mind-Body Connection: A Seminar on Stress, Immunity & Health — with Sri Swami Satchidananda, Dean Ornish, M.D., Sandra McLanahan, M.D., and Michael Lerner, Ph.D. (in Charlottesville, VA)
- 11-17 May Cancer Help Program
- 16 May "Self Mastery through Meditation"
- 23 May "Hatha Yoga and Good Health"
- 30 May A Yoga Workshop for Women
- 12-21 June "To Know Your Self": Ten-day Integral Yoga® Retreat
- 26 June– Integral Yoga® Teachers Training—Advanced
- 10 July
- 28 June– Integral Yoga® Teachers' Retreat
- 5 July
- 11 July World Faiths Symposium II
- 12 July Guru Poornima
- 18 July Integral Yoga® Teachers Training—Level 1

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Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Japa Yoga The concentrated repetition of *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Hatha Yoga Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

Swami Satgurunand
B.